Liberty Bell and Anti-Slavery Standard.

"Proclaim Liberty throughout all the land, unto all the inhabitants thereof."—Leviticus 25 : 10.

VOL. IV. HALLOWELL, MAINE, THURSDAY, JULY 17, 1845. NO. 50.

Moral Department.

From Tait's (Eng.) Magazine.

The Politics of the New Testament.

[CONCLUDED.]

The politics of the New Testament are in direct antagonism to the old Heathen politics. These sacrificed the individual to the state; treated the state as a reticulum to the individual (except in its relations to the state) as nothing. In Christianity, the individual is everything; the state (otherwise than as an aggregate of individuals) nothing.—National wealth, power, greatness, glory, manufacturing interest, commercial interest, agricultural interest, colonial and shipping interest, splendour and dignity of the crown, glorious constitution, and the like—all these are nothing in the politics of Christianity, except as representative of, or conducive to, the moral and physical well-being of individual men, women and children; all are worse than nothing, if the happiness and virtue of individuals are to be sacrificed to their support. Not as a mere means of society, not as a mere fractional part of a vast and multitudinous whole called "community," does Christianity take notice of the individual, but as an immortal child of God, having his own life to live, his own character to form, his own individuality to develope, his own soul to save. How deep this doctrine goes! It is the most revolutionary thing we have. It implies the radical falsity and wickedness of the social arrangements which demand the sacrifice of individuals to the abstractions called spiritual headship, or the Church, or Society. Under the Christian charter of human rights and code of human duties, man—every man—has a great destiny of his own to work out, a nature of his own to developе, up to its highest possibility of health and strength, and whatever obstructs him in this, Christianity implicitly condemns. "Let my people go," saith the Lord, that they may serve Me,"—is the plea of the Hebrew liberator for the enancipation of the body; and never were the rights of man advocated on a broader ground. The words are Jewish, but the spirit is Christian. Political enfranchisement, as the condition preliminary of a true and entire service of God; civil rights, as needful to the spiritual and moral health; social justice, as the atmosphere in which the virtues and charities best grow—there is a principle here wide enough to cover the whole field of political reform. The aim of Christianity is the perfection of individual men; whatever things are true, honest, just, virtuous and lovely; and whatever in social custom or legislative enactment, hinders the accomplishment of this aim, is unchristian and anti-christian.

A still more delicate inquiry opens on us, in this connection. Is *Royalty*, thus tested, a Christian institution? Looking at the manifold and sore temptations to pride, sloth, self-indulgence, self-willedness and hard-heartedness, incident to a *status* in which bodies round, as with a zone of impunity, a fallible, imperfect (perhaps vicious and worthless) mortal; places him in artificial and false relations to his fellow-men; blunts his human sympathies by excluding from his ken the realities of human sorrow and suffering; raises him above the possibility of any thing like a free and equal friendship, removes him out of the hearing of disagreeable truths, softens down his vices into venial foibles, and exaggerates the virtues of his every-day character; is not royalty a standing contradiction to the whole spirit of Christianity? Looking at the matter in the abstract, it seems fairly open to a question whether the monarchical institution is one that could exist in a thoroughly Christianized community. Has society a right to make such a way as here temporal and political convenience, (real or supposed,) to subject a human creature to such tremendous moral disadvantages?

It must be allowed that the Christianity of this country rarely appears to much advantage in our politics. On nearly every one of the public questions which politicans make religious questions, the Christianity of our legislators—those of them who are most given to talk about their Christianity—will be found on the wrong side. The Christian religion is seldom brought into requisition except to do mischief, to stop the way of national and beneficient legislation. Our political and parliamentary Christianity is a Christianity that wages fierce war against poor men's holy Sunday dinners, and Sunday walks in green fields, and Sunday excursions by steamboat and railway, and Sunday visits to museums, picture-galleries, and zoological gardens—against everything that can refine the tastes, stimulate the intellect, refresh the heart, and do good to the health and spirits of the pallid week-day dwellers in the city lands and alleys. It is fond of extending the list of the theological *mala prohibita*, but is never so well pleased as when it is restricting somebody from doing or enjoying something:—there are men who would not, if they could help it, let poor people do the very thing that Jesus Christ himself did—walk through the fields on the Sabbath-day. It is an obstructive and teasing, a frivolous and vexatious Christianity. It stops the people from being liberated. In the present state of opinion and feeling on this subject, there is positively nothing in the way of a large and effectual measure of national education, except our ecclesiastical, and sectarian Christianity: the thing might be done to-morrow, but that the views of the established church will have no dealings with the Samaritans of dissent. It is a Christianity that makes a conscience of keeping Ireland, year after year, at the boiling point of peaceable and constitutional insurrection, rather than relinquish its supernumerary room at the feast of fat things, and its chief seat in council. It is a Christianity that cannot live without its orthodox hands in heretical pockets. Church surpluses must be washed and mangled, church organs tuned, church clock wound up, and church roofs new slated, at the cost and charge of the people who do not go to church—and they call that *paying a peppercorn rent to God*.

It is a meddling busy-bodied Christianity, about trifles or things indifferent, and politely dumb in view of evils which it ought to denounce with the voice of thunder. The church has not a word to say against the iniquity of taxing the poor man's bread, to swell the rich man's rent. Our political Christianity lifts up its voice, not against fraud, hypocrisy, oppression, class-legislation, and the spirit of wickedness in high places—but against heresy, schism, unbelief, and misbelief; forgetting that the "Woe, woe unto you," of the founder of the Christian church was pointed, not at the Samaritan schismatics or the Sadducee infidels, but at the orthodox, duly consecrated, and legitimately ordained "Scribes and Pharisees, hypocrites."

The political ideas and principles of the New Testament, like all other great moral truths, tend ever, with an inherent, resistless though slowly working force—to their own realization. It says nothing against this, that we have had Christianity in the world these eighteen hundred years, without having yet properly learned one of its lessons.—We have had the sun and moon these six thousand years, day and night uttering speech, and night unto night showing knowledge—and we have not yet learned their religion.—The Christian gospel of brotherhood and spiritual equality, in the laborious slowness of its progress, the limitation of its influence, and the scant and seeming inveterasey of its corruptions only shares the fate of other moral truths. Meanwhile, it furnishes us with abundant encouragement, under the tardy and imperfect character of its own speculations. The symbols in which its Founder pictured future progress are indicative, not of miraculous metamorphosis, but of natural growth—"first the blade, then the ear, and then the full grown ear:" nor are the enemy or tares forgotten. Truly, "there are many anti-Christs," as the apostle says; and their power is great as their natures are various:—the anti-christ of mammon, the anti-christ of aristocracy and class-legislation, the anti-christ of spiritual tyranny, anti-christ of pharisaism and hypocrisy, the anti-christ of the "great uncontrollable principle," that loves a gainful iniquity better than a losing honesty.—But the politics of the New Testament—the politics of justice and mercy, of spiritual liberty and equality—are stronger than all the anti-christ together. The Christian Gospel is, at this moment, all external hindrances and internal corruption notwithstanding, the mightiest moral force we have, both as a conservator and destroyer. There are no signs of old age upon it. It can, in truth, grow old. The nations of the European family received it in their infancy; and in the life of nations, as of the individual, those are the vital and enduring characteristics which are impressed during the age of early, rapid growth. The religion whose author lived, under the title of Son of Man, to identify himself with universal humanity; the religion which began its life with putting down polygamy, gladiatorship, serfdom, and other such abominations; which, in our time, has reformed our penal code, stopped our slave trade, emancipated our slaves, and is still fighting in the West Indies, showing abundant charms, by the way, where the real strength lies; this religion, which, despite of all the corruptions that have been fastened upon it, and all the crimes that have been perpetrated in its name, has ever been a civilizing influence in the midst of barbarism, and a moralizing influence in the heart of an effeminate and artificial civilization, will live while any part of its divine mission is unaccomplished—will live till it has exorcised all the evil spirits that haunt and vex the world. The moral ideas that constitute the life of Christianity contain within themselves the promise and programme of our age to come.

The world has long since had out its laugh at the Fifth-monarchy men. The notion of those people has, indeed, a sufficiently grotesque look, as clad in the garb of the century before last: yet the idea is a grand and true one—of a kingdom different from the old kingdoms of the world, ruled by other laws, and in another spirit—a kingdom of heaven, a reign of truth and right, a republic of the virtues, a universal *Tugendbund*. In another name, and under another form, the world will have its Fifth-monarchy yet. Such, at least, is our reading of the politics of the New Testament.

How Slavery has corrupted the Church.

Many a man has thought with wonderment upon the deadness and stupidity of the Church and Ministry in relation to the great evil and sin of Slavery. It has been impossible to understand how the spirit of the Church is so ready and prompt to take sides on all other questions involving the rights and happiness of men, while they shirk the question of Slavery "the sum of all villanies"—How it is, that the high and holy places of the throne of Jehovah are filled to the ends of the earth for subjects of supplication, while the heathenism and wrongs of millions at home are scarcely noticed, and in nineteen cases in twenty entirely overlooked—How it is, that the General Assembly spend days and weeks, make speeches by the hour, and pray with groans and tears about the propriety of marrying a deceased wife's sister, or tolerating a dance, while the mighty question of American Slavery, which has entered the very vitals of the Church, is disposed of in half an hour, and then thanks returned to God that the subject has been got rid of so easily and so quick!

The Cincinnati Herald gives a brief sketch of a speech by Rev. John Pierpont, in the Convention at that place, in which the speaker portrayed *some* of the causes that have operated to produce the state of things on the part of the church and clergy, of which we speak. The enumeration of those causes might be much extended; but as far as they go, we are tempted to repeat them; and we therefore give the following extract from the report of the speech referred to:—*Ohio American.*

"Slavery for half a century has been nailing its tornados upon the pulpit and sanctuary. It has been creeping or crawling in, in one form or another. It hops in like the toad that leaped through the shrubbery of the garden of Eden, or creeps stealthily like the Old Serpent himself.

"Sometimes it enters in the farm of a man, whose son, educated to be a lawyer, has gone South, and is doing a lucrative business.—You preach on slavery, and the old man thinks you mean him:—'He meant me—that is personal preaching—I know it.'—You send your children:—'Did you mean me and my son?' No! 'Ah, but you did—there was nobody else there—you must have meant me.' (Laughter.)

"This is not the only insidious form.—There is a fine family of daughters. One goes to the South, becomes principal of an Academy. She lives in ease, and is highly flattered. She is delighted—and writes home that it is the pleasantest place, and the most tiptilest thing in the world to be waited on.—The good minister preaches on slavery. 'It won't do—he means us surely—it is wrong to be so pointed."

"A man sleeping soundly under his good minister's voice, all at once wakes up just in time to hear uttering *Slavery*. "What—what's that? Slavery? slavery, cotton—cotton slavery—I have a ship engaged in that trade"—and he looks like a thunder-cloud.—(Great laughter.)

"Another has a large stock in a manufacturing establishment in Lowell. His minister's ring establishment in Lowell. His minister's sermon on slavery starts a peculiar association of ideas:—'Slavery—cotton—cotton—slavery —no slavery, cotton scarce, prices rise—plenty of slaves, plenty of cotton, low prices."—Lady after lady, pleasy of cotton, low prices."—Lady after lady, pleasy of cotton, low prices."—Lady after lady, pleasy

Correspondence.

KENNEBEC CONVENTION.

The Liberty Party of Kennebec County, held a convention, for the nomination of county officers, on Friday last at Wayne Village, which was fully attended.

The convention was organized by the choice of Mr. R. G. Lincoln of Hallowell, President, and Mr. M. H. Metcalf of Winthrop, Secretary.

A committee to prepare resolutions was appointed by the chair, consisting of Seth May Esq. Winthrop, A. Willey, Hallowell, Rev. Mr. Millet Wayne, Rev. Mr. Quimun Litchfield, and Mr. Moulton of Leeds, who subsequently submitted the following resolutions, which were severally discussed and adopted.

1. *Resolved*, That the Liberty Party of Kennebec county, enter into the campaign of 1845, with the same attachments to the great principles which they have professed that unlimited and sustained them in the great Presidential contest through which, in the good providence of God they have just passed; and that we have great reason to rejoice in the belief that our labors have not been in vain.

2. *Resolved*, That we reassert our attachment to civil government, and the American union; and believing as we do, that the constitution of the United States, rightly construed is anti-slavery in its character and tendencies, we will labor diligently to divorce this government from slavery and its oppressions until we shall see the great work accomplished.

3. *Resolved*, That as the word of God nowhere condemns slavery as it exists in this country, all professed christians who give that system their political support, by voting for slaveholders or their apologists, do forfeit their claim to the character of consistent christians and most clearly show, that the principles of the Bible do not govern them upon this subject.

4. *Resolved*, That when Gov. Seward asserted "that the abolition of American Slavery is an object whose importance is paramount to that of every other which can occur can engage the consideration of the American people" he but repeated a proposition which has from the beginning been the basis of the Liberty party organization.

5. *Resolved*, That the Liberty party, tho' employing political action against slavery as an imperious part of their duty; yet, relying on the blessing of God, the truth of their principles, the righteousness of their cause and the magnitude of the interests involved, have no occasion to resort to the mean and wicked expedients, too often adopted by political partisans to effect their purposes.

6. *Resolved*, That the Liberty party is the only party which has given any satisfactory evidence of *real opposition* to the wicked scheme of annexing Texas to these United Sntes.

7. *Resolved*, That we most cordially respond to the nomination of that great and good man, SAMUEL FESSENDEN, as our candidate for governor, and pledge ourselves to use fair and just means to secure his election as well as that of the good and true men whom we have this day nominated for the various offices in this county.

8. *Resolved*, That, in the recent death of Den. Addison Metcalf of Winthrop, who was one of our candidates for office, an enlightened, devoted and efficient friend of the slave, has fallen, and the Liberty party has sustained a great loss; and we tender our sincere condolence to the widow and children in their affliction.

The resolutions were ably sustained by Messrs. May, Weaver, Willey, Wilcox, L. Lincoln, Thurston of Winthrop, Millet of Wayne, Elder Star and others.

The remarks of Mr. May, Rev. Mr. Weaver and Mr. Willey were eloquent, logical and conclusive.

The Rev. Mr. Weaver made on the third resolution some very forcible remarks, showing very clearly that the consistent christian must and will absolve themselves from all political connection with slavery or its apologists.

The convention nominated the following candidates for County officers:

Senators.

Eusebius Hale, Waterville.
Barnabas Springer, Litchfield.
Dexter Baldwin, Mt. Vernon.

Treasurer.

Stephen Sewall, Winthrop.

County Attorney.

Zeba Washburn, China.

Substitute—Asa Hutchinson, Fayette.

R. G. Lincoln, Simon Page, Isaac Snow, Hallowell; Washington Wilcox, Monmouth; Seth May, Winthrop; Thomas Clark, Gardiner, were chosen *County Committee.*

R. G. LINCOLN, President.
M. H. METCALF, Secretary.

AT ST. ALBANS.

The Fourth was a glorious day for Liberty in St. Albans. It came off as it ought. Of its ultimate good effect, no one present could have a doubt. There was a real shaking among the dry bones. Ah! and the number! The Town house overflowing, and a great many out doors, unable to gain an entrance.—Forenoon exercises.

1. Reading of the Scriptures.
2. Singing by the choir.
3. Prayer by Elder Steward of Corinna.
4. Reading of the Declaration of Independence, by B. T. Collins.
5. Singing by the choir.
6. Introductory remarks by Mr. Hartwell, President of the day. Subjects: 1st That Abolitionists went no further, nor wished to go any further than the Declration of Independence. 2dly. On the fallacy of the proposition that what the law makes property is property. Showed that people were led to believe this false doctrine from the supposition that a law, or the Constitution, or a declaration originates rights: whereas human rights emanate from nature and nature's God.

7th. Mr. Lewis Clarke was introduced, and spoke until the hour of adjournment. The artless feeling and amusing manner of Mr. Clark was just the thing needed. He had every eye and every ear, and scores believed that slavery was the sum of villainy, that never should it, or believe before. Like an old Washingtonian, he spoke from experience. It came warm from the heart, and it reached the hearts of many. After a blessing, adjourned for an hour. The assembly then partook of a good cold-water pic-nic, furnished and prepared by the hospitality of the ladies and gentlemen of St. Albans and Corinna to whom many thanks and much praise is due for their unceasing and warm-hearted efforts in the cause of the slaves and of Liberty.

AFTERNOON. Singing by the choir. 2d. Reading of the Scriptures and prayer by the Rev. Mr. Carpenter of Denmer. After some business transaction and collection for the benefit of Mr Clark, he again addressed the meeting with increased effect.

The meeting was also addressed by the Rev. Mr. Carpenter. His remarks were well-timed and judicious. The meeting was also addressed by many others with good effect.

The duplicity, the base sycophancy, the mean, cawering, Anti-Liberty spirit of the leaders of the two old parties were laid bare before the people; that they would yield every foe the people; that they would yield every foe the people; that they would yield every foe thing, Liberty and all, before they would give up party. The Democrats suffered their favorite candidate for the presidency to be kicked overboard; came to the right-about-face as to the annexation of Texas; bargained away the liberties of their people and then called on them to sanction the infamous deed by their votes. *All this at the bidding of their masters!*—All *this* for the sake of *party!* Yes, dear masters, only keep down this *pesky* Whiggery—we can submit to *anything!* Slavery; give us some crumbs that may fall from your gracious tables, and we will take your rights—and to our arms. The Whigs, during the last Presidential campaign were warm Abolitionists; deluded the annexation of Texas because their masters told them it was profitable.—They made flaming speeches on the subject—even burst their coats. But when the subject came up last winter in Congress, our senators spoke in subdued tones—made reserved, fine drawn Constitutional speeches, and occasionally lashed the Abolitionists; that the North must be first revolutionized—that this can only be done by enlightened the people by frequent writings and the press.

This meeting stands adjourned to meet at Bloomfield some time before the fall election. The Bloomfield association will give notice.

Voted, To publish the doings of this meeting in the Bangor Gazette and Liberty Standard.

Per Order.

New York Correspondence.

ALBANY, N. Y., July 8th, 1845.

FRIEND WILLEY:—Our State & N. S. Convention was held at Port Byron, 7 miles from Auburn, on the 25th and 26th of June. I promised to give you an account of the meeting. I can only give you a sketch;—an abler pen than mine would fail to impart to you a correct idea of the meeting. 'Twas a noble gathering. Such as would strike terror into the hearts of tyrants and oppressors. The true and tried friends of the slave from all different parts of the State had come together to enter their solemn protest against slavery and the encroachments of the slave power—and to pledge to each other their talents, their fortunes, and their united efforts, both in church and state, until the inquitous system was abolished throughout the country.

About nine o'clock in the morning the delegates began to arrive, and before noon the house in which the convention had assembled was too strait, to contain the crowd. The convention was organized by selecting C. O. Shepard, President, and appointing three Secretaries. Letters were then read by the president from Gerrit Smith and Alvan Stewart —both regretting that they were prevented from attending the convention—as their counsel would not be prevented. Both letters were full of encouragement and hope, and urged abolitionists to gird on anew the armor. Our principles were becoming better understood—and were making progress among the mass of the people. The cry against the "one idea" of the Liberty party was the only sure basis of triumph and success—that to this should liberty men cling. They hailed it as a sure omen of success, that in the time of tried strife the anti-slavery band were able to stick by the "one idea"—that since that time our number had increased, and that this glorious one idea was sufficiently large to settle the policy of government where the abolition of slavery, its grand object was the question.—Stirring songs—some interesting remarks were made by Lewis Tappan Esq. of New York—relative to the progress of Abolitionism. He referred to the action of the Methodist and Baptist churches, and the consequent division among them—to the Free Church and state, until the inquitous system was abolished throughout the country.

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The afternoon was spent in listening to and considering an address which Mr. Wm. Goodell asked leave to introduce. It was a vigorously written and able document. The convention listened attentively during the whole reading, which occupied two hours—when it was discussed in an able manner by Goodell and Jackson in the affirmative and by Tappan, Ward and some others in the negative. The discussions occupied the remainder of the afternoon and the next morning sessions. It was mainly opposed on the ground that the great mission of the Liberty party was the abolition of slavery and the bringing back of the administration of this government to the principles of *Freedom* and *Justice*—that as our "one idea" covered all of this ground that it was not liberal to go over issues nor institute new tests—but labor with untiring zeal and energy for the overthrow of slavery and the slave power. This view prevailed, and the convention almost unanimously, *indefinitely postponed* the address. It was discussed in a manner magnanimity was manifested during the debates, the kindest spirit was exhibited, and Mr. Goodell remarked as did Mr. Jackson, that whatever disposition was made of the address, their hatred of slavery and their united efforts should not be relaxed till it was abolished.—The afternoon of the second day was spent in considering a series of resolutions presented by the business committee. These resolutions were of the highest order and the

News Items.

Lost Child.—The following is cut from a St. Louis paper, in which it appears as an advertisement:

"Lost Child.—Came to the brick house, corner of Third and Elm streets, about nine o'clock night before last a black female CHILD, about 7 or 8 years of age. That its anxious and *inhumane* owner may find it, I describe it—a good looking child, marked and branded on its head, face, nose, ears, lips, chin, neck, breast, back, side, shoulders, arms, hands and fingers, hips, thighs, knees, ankles, feet, heels and toes—by what appears to have been the cowhide, or some other *humane* instrument. If not called for soon, it will be turned over to the court, to be dealt with as the law directs. S.

June 18, 1845.

EMIGRATION.—Not less than 45,000 persons emigrated from Germany in the United States in 1844. A still larger number are expected to follow them this year. The German population of this country is, generally, a quiet, industrious and law-abiding population.

MISSION TO CANADA.—The New England Conference appointed Rev. Mr. Marrs a missionary to the fugitive slaves in Canada.

Daniel Waldo, Esq. President of the Bank of Worcester, was found dead in his bed on Wednesday morning. He died in an apoplectic fit.

Situation of Jonathan Walker, in Florida.—Out of 256 days of solitary confinement, he was 173 days in heavy irons!

"Agent in behalf of the colored people!"—So the notorious Rev. Gov. Pinney, the evangelical defender of bible slavery, proclaims himself, in notices of his lectures in various places. A fraudulent assumption—for more than nine tenths of the colored people are decidedly opposed to the scheme of transportation advocated by the ex-governor. The hoover is one of the least of the falsehoods by which he is attempting to deceive the people.—*Freeman.*

The Right Way.—A generous and devoted Liberty man has ordered *twenty copies* of the second volume of the Freeman, for gratuitous circulation for his neighborhood.—Who will follow so noble an example?—*Granite Freeman.*

GOING OVER TO OLD SCHOOL.—The Presbytery of New York held a meeting on the last instant, at which the Rev. Dr. McAuley, and the church of which he is pastor, made an application to be admitted under the care of that Presbytery, which was unanimously granted.—*Com. Adv.*

This is the first event after the decision of the General Assembly in favor of slavery, and shows where New York merchants incline.

THE WEST INDIES.—According to a letter in the Jamaica Times, showing the number of landed properties in that island above and under ten acres respectively, it appears that those exceeding ten acres number 6,794, while the number of those under ten acres is not less than 19,397. This indicates a very healthful condition of the island. The greater the number of small land-holders, the better. There can be no doubt that a majority of these small holders has been created since the Emancipation Act.—*Cin. Herald.*

☞ A Magnetic Telegraph is about to be constructed from this City to Fort Hamilton. The wires are to be laid on posts and pass through the streets of Brooklyn, and will cross the East River at a point near the Jackson Ferry. A line has also been projected from Boston to Concord N. H.—*N. Y. Trib.*

INDIA COTTON.—The Report of the Committee of the Bombay Chamber of Commerce, received in England, just before the departure of the Acadia, indicates the success with which the experiments in the cultivation of cotton from American seed are proceeding.—"The crops of Bourbon and Sea Island, on the bank of the Krishna, are described as luxuriant, and the staple of the New Orleans appear to be beyond a doubt." "Your Committee trusts that the time is drawing nigh when we shall be able to calculate on a regular supply of such cotton."

FATAL ACCIDENT.—A Mr. James Knowles of Georgetown, D. C. was killed on the 4th inst., by being struck on the breast by the falling stick of a rocket, which he had just penetrated to his heart. He had been recently married, and his wife was sitting by his side at the time of the accident, and was almost frantic at the sudden death of her husband.

A colored woman was killed in Washington, D. C., on the same day, and almost in the same manner—a stick from a rocket penetrating below her shoulder joint, making a wound of which she died the next day.

Calcutta, April 4th.

The Cholera is raging here. From five to six hundred die daily; though not many among the shipping.

We understand that the Porpoise sent home as a slaver, hails from Brunswick, Me., and that her captain Cyrus Libby, has been arrested near Scarboro', and is under bonds to appear before U. S. Commissioners in this city, to-day, (July 15)—*Zion's Advocate.*

Abby Kelly has given her whole patrimony, $6000, to the anti-slavery cause.

THE REGENT PLACE CONGREGATION, Glasgow, has offered to give £500 each to the first two ministers who shall volunteer to go as missionaries to Canada.—*Recorder.*

THE UNITED SECESSION SYNOD of Scotland, have expended upwards of £5000 the past year on their home missions—more than one half of which has been raised by the mission stations and congregations themselves.—*ib.*

THE SENTENCE OF DEATH against Maria Joaquina, the Madeira convert, has been annulled after nineteen months' imprisonment, and in lieu thereof, she has been sentenced to remain in prison three months longer, and pay a fine of six dollars, for her refusal to give up the Bible and abjure protestantism!—Clearly, the dragon's teeth are not as fierce as set as formerly, though his appetite for blood is as strong as ever.

QUEEN VICTORIA'S VISIT.—We have seen a letter from an English lady of rank, which says that her majesty queen Victoria, desirous of seeing the country which gave birth to her mother and her husband, will probably visit Saxony this year, and at the same time return the visits of the kings of Prussia and France.—*Frankfort Journal.*

CELIBACY.—It is urged by a Roman catholic bishop, Geiger of Switzerland, who has published a book in defence of the celibacy of the priesthood, that "should marriage be allowed priesthood, that "should marriage be allowed to the R. C. clergy, they would, I know it from observation, never be content with only one wife, and it is best therefore, not to give one wife, and it is best therefore, not to give them any at all."—*Recorder.*

Florida U. S. Senators.—We learn by an extra from the office of the Tallahasse Star, that the Hon. David Levy and J. D. Westcott, Esq., (L. F.) were elected U. S. Senators by the Florida Legislature on the 1st inst.—*Balt. Am.*

FROM MEXICO.—*Revolution in Tobasco.*—By the Mexican schooner Atrevida, Captain Sanchez, arrived yesterday from Campeachy, we learn that a revolution broke out at Tabasco on the 12th June, which resulted in the overthrow of the constituted authorities and central system.

But few particulars have reached us; but, from a letter received by a highly respectable commercial house here, we learn that the garrison at Tobasco, consisting of 300 of Santinez and Colonels Montaro and Bruno, declared in favor of the Federal Government; and for the authorities that figured in 1834, with the exception of Santa Anna, who put down said system at that time. The affair was successful in the movement, meeting with little or no opposition. The people remained quiet, but the commercial community were dissatisfied with the movement, fearful of its consequences, and of the losses they might sustain.

The Atrevida sailed from Campeachy on the 24th of June. She brought no news of importance other than the above.—*N. O. Pic. July* 2.

THE FREE CHURCH OF SCOTLAND.—In the short space of two years, 330 churches have been erected, at an expense of £335,000, of which £285,000 is already paid. There are 50 other churches in progress, which will be completed in the present year; and it is assumed that 140, in addition to these, will ultimately be wanted, raising the whole number of congregations in connexion with the church, to 740. This is exclusive of 42 *quoad sacra* churches, possession of which is disputed by the Established Church, and a sum raised for the church building is £320,000. Last year the Sustenation Fund produced £62,500, yielding the ministers then employed about £100 a year each. In the present year the produce of the fund is £75,500 yielding each clergyman £122. In addition to the sums mentioned, about £100,000 has been raised for missions in the two years, and £130,000 more for what is called the congregational fund. Altogether, the sum raised and expended, amounts to £725,000, exclusive of £60,000 subscribed for schools and a new college, which will be forthcoming when required.

Another Third of Quebec destroyed by Fire.

On the 28th of June, just one month after the great fire, the city has again been devastated. The fire took in St. John Suburbs and spread with great rapidity until thirteen hundred dwellings were destroyed and at least six thousand people rendered houseless. Thirty streets laid in ruins. Only a few lives were lost, not more than ten or twelve in all. The scene of the fire was quite awful. The fire destroyed nearly the whole of St. John and part of St. Lewis Suburbs, from St John's Gate and the N W angle of the walls along the brow of *cateau Ste. Genevieve* nearly to the Tower No. 4, and ran to a couple of streets below St. Lewis Road.

BISHOP SOULE.—Dr. Akers a,ppears in a late No. of the Western Christian Advocate against Bishop Soule's presiding in the Illinois Conference. The Dr. is a member of that Conference. Rev. W. D. R. Trotter and Rev. R. Bird, of the same Conference, are out in the same paper against the visit of the Bishop, and the proceedings of the Quarterly Conference of Lebanon circuit, to the same import, are also published.—*Zion's Herald.*

ACCIDENT.—Last night, at eight o'clock, a boy, named John Boon, was very much injured in Hayden Lane, by a pocket full of the fourth of July crackers, which took fire and exploded simultaneously. The upper part of his breeches was blown off, his abdomen and hips were severely scorched, and it is thought that he must be in rather a precarious state. The wonder is that he was not killed on the spot.—*N. Y. True Sun.*

MONUMENTS.—Marble and granite, from the time of the Pyramids, has been used as monuments for the dead, and they are no doubt durable; but in England they are now making them of *cast iron*, which not only surpasses marble in point of durability and beauty, but is susceptible of very cheap embellishment, and can always be kept fresh and in good order.

From the True American, Kentucky.

TURNING LOOSE.

'What,' says the slaveholder, "shall the blacks be turned loose among us?" Permit me to ask in the most child-like simplicity, if they are not loose already? Men talk as if the slaves were chained to a block, and some mad hand was about to sever, the links, and let them go, that they might run at large. Is'nt land! No we all this bug-a-boo is founded upon the false idea that the aggregate power of the community is less than that of an individual slaveholder, which is absurd. By liberation we do not withdraw the force of *legal restraint, but enlarge it;* because we bring a high moral power to sustain the civil arm in the execution of justice. The whole population of Kentucky, we take to be, now, 840,000: Blacks 180,000; for since the last census of '40, the 9 blacks must have increased, while the Blacks, perhaps, have remained about stationary, owing to the Southern trade; that is 660,000 Whites to 180,000 Blacks: an excess of Whites over Blacks, which would insure the W Blacks, and wood in enduring chains. For ever, over the Blacks, in case of liberation: more especially, as statistics of the North and South show, that upon the same basis, the Black increases faster in slavery that in a state of freedom *quantity, when all the stimulants of acquiring position in society, and rising to eminence, are withdrawn.* To say then that turning them loose, would endanger the peace of society, is absolutely contrary to reason and experience. We, in fact, would not give

Poetry.

From the Christian Freeman.

IT SLEEPETH.

Tranquilly it sleepeth,
On its mother's breast,
Gentle thoughts have won it,
Lovingly to rest.

Lo! how deep its slumber,
Like a summer lake,
Kiss it, baby, kiss it,
That it may awake.

Press it to thy bosom,
Warm it with thy smile,
Let its sunny glances
Gladden as awhile.

Lo! a shadow steaketh
O'er it dim and dark;
Canst thou hear its breathing
Woo the silence? Hark!

Silent! Lay thy finger
Gently on its heart;
Silly one! 'tis sleeping—
Wherefore dost thou start?

Sleepeth! aye it sleepeth
In its beauty where
Mother's love awaits not
And the Angels are.

The Family.

A DOMESTIC SKETCH.

How to Correct a Husband's Faults.

BY FANNY GRAY.

"Now just look at you, Mr. Jones! I declare! it gives me the chill when I can go to a drawer. What do you want? Tell me! and I will get it for you."

Mrs. Jones springs to the side of her husband, who has gone to the bureau for something, and pushes him away.

"There now! Just look at the hurra's nest you have made! What do you want, Mr. Jones?"

The husband throws an angry look upon his wife; mutters something that she cannot understand, and then turns away and leaves the room.

"It is too bad!" scolds Mrs. Jones, to herself, commencing the work of restoring to order the drawer that the husband has thrown all topsy turvy. "I never saw such a man! He has no kind of order about him; and then, if I speak a word, he goes off into a huff.—But I won't have my things for ever in confusion."

In the mean time, Mr. Jones, in a pet, leaves the house, and goes to his store without the clean pocket handkerchief for which he had been in search. Half of the afternoon passes before he gets over his ill humor, and then he does not feel happy. Mrs. Jones is by no means easy in her mind. She is really sorry that she spoke so roughly, although she does not acknowledge, even to herself, that she has done wrong, for, every now and then, she utters, half aloud, some censure against the careless habits of her husband habits that were really annoying and inexcusable. They had been married five years, and all that time Mrs. Jones had complained, but to no good purpose. Sometimes the husband would get angry, and sometimes, he would laugh at his wife; but he made no effort to reform himself.

"Mr. Jones, why will you do so?" said Mrs. Jones, on the evening of the same day. "You are the most trying man I know."

"Pity you hadn't a chance to try another," retorted the husband satirically.

The offence given was a careless overturning of Mrs. Jones' work-basket, and the scattering of needles, cottons, scissors, wax, and a dozen little articles upon the floor.

The reply of Mr. Jones hurt his wife. It seemed unkind. He had brought home a new book, which he intended reading, but the face of Mrs. Jones looked so grave after the overturning of the work-basket, that he felt no disposition to read to her, but contented himself with enjoying the book himself.

It must be said, that Mr. Jones was a very trying man indeed, as his wife had alleged.—He could open closets and drawers as handily as any one, but the thought of shutting either, never entered his mind. The frequent reproofs of his wife, such as—

"Had you any doors in the house where you were raised?" or

"Please to shut that drawer, will you, Mr. Jones?" or

"You are the most disorderly man in existence," or

"You are enough to try the patience of a saint, Mr. Jones," produced no good effect.—In fact, Mr. Jones seemed to grow worse and worse every day instead of better. The natural habits of order and regularity which his wife possessed, were not respected in the least degree He drew his boots in the parlor, and left them in the middle of the floor—put his hat upon the table instead of hanging it on the rack in the passage—tumbled her drawers whenever he went to them—left his shaving apparatus on the dressing table or bureau—splashed the water about and soiled the wall paper in washing, and spite of all that could be said to him, would neglect to take the soap out of the basin—spattered everything around him with blacking when he brushed his boots,—and did a hundred other careless things, that gave his wife a world of trouble, annoyed her sorely, and kept her scolding at him nearly all the time. This scolding worried him a good deal, but it never for a single moment made him think seriously about reforming his bad habits.

One day he came home to dinner. It was a hot day. He went up into the chamber where his wife was sitting, and threw himself into a large rocking chair; took off his hat and tossed it over upon the bed, right in the midst of half a dozen late cotton spools that had been kicked off his boots with such energy that one of them landed upon the bureau, and the other in the clothes basket, soiling a white dress just from the ironing table. Poor Mrs. Jones was grievously tried. If the husband ever was a storm, but no storm broke. He looked at his wife, as she lifted his hat from the bed and put it upon the mantle piece, and took his boots and put them in a closet from which she brought out his slippers and placed them beside him, but did not recommend the expression of her face, exactly, nor feel comfortable about it. Mrs. Jones did not seem angry but hurt. After she had handed him his slippers, she took the soiled dress from the clothes basket, over which she had spent nearly half an hour at the ironing table, and attempted to remove the dirt that the boot had left upon it. But she tried in vain. The pure white muslin was hopelessly soiled, and would have to go into the washing tub before it would be again fit to wear.

"If you knew, Henry," she said, in a voice that touched her husband's feelings, as she laid aside the dress, "how much trouble you give me, sometimes, I am sure you would be more particular."

"Do I really give you much trouble, Jane?" Mr. Jones asked, as if a new idea had broken in upon his mind. "I am sure I am sorry for it."

"Indeed you do. If you would only be more thoughtful, you would save me a great deal. I shall have to wash out this dress myself, now, for the washerwoman is gone, and I can't trust Sally with it. I spent nearly half an hour in ironing it (ladies, hot as it is.)"

"I am very sorry indeed, Jane. It was a careless trick in me, I must confess; and if you will forgive me, I will promise not to offend again."

All this was new. Both Mr. and Mrs. Jones felt surprised at themselves and each other. He had offended, and she did not get angry; she had been annoyed, and he was really sorry for what he had done. Light broke into their minds. He saw that it was a constant resolution to be more careful in future of their words and actions towards each other; and they were more careful. When Mr. Jones offended, as he still too often did, his wife checked the instant impulse she felt to upbraid him, and by a look and tone appreciating her self-denial, compelled himself, in consequence, to be more orderly in his habits. A few years wrought so great a change in Mr. Jones, that, to use hyperbole, he hardly knew himself. He would shut a closet door as well as open it,—could get a handkerchief, or anything else from a drawer, without turning it upside down,—could hang his hat upon the rack, and put his boots away when he took them off. In fact, could be as orderly as any one, and without feeling that it was much any great self-denial to do so.—*Arthur's Mag.*

The Ruined Family.

BY WASHINGTON IRVING.

The depopulating pestilence that walketh at noonday, the carnage of cruel and devastating war, can scarcely exhibit their victims in a more terrible array than the exterminating thunderbolts. I have seen a family rising gayly in spring from the parent trunk, and stretch abroad its populous limbs like a flowering tree covered with green and healthy foliage. I have seen the unnatural decay beginning upon the yet tender leaf, and gnawing like a worm in an unnoticed bud. I have seen it spread off, one by one, and the ruined shaft stood alone, until the winds and rains of many a sorrow laid that too in the dust. On one of those holy days, when the patriarch, rich in virtue as in years, calls his children about him the great and little ones of the flock, his sons, and his daughter, I too, sat at the board. I pledged therein hospitable health, and expatiated with delight upon the eventful future, while the good old man, warm in the generous glow of youthful enthusiasm, wiped a tear from his eyes. He was happy. I met them again when the rolling year brought the festive season round. But all were not there. The kind old man sighed as his suffused eye dwelt on the unoccupied seat, but joy yet came to his relief, and he was happy.—A parent's love knows no diminution—time, distance, poverty, shame, but give intensity and strength to that passion, before which all others dwindle and waste away. Another clasped. The board was spread, but the guests came not.—The man cried: "Where are my children?" And echo answered, "Where?"—His heart broke—for they were not. Could not Heaven have spared his gray hairs this affliction? But the inscrutable dispensations have been there. They had fallen victims of his spell. And one short month sufficed to cast the veil of oblivion over the old man's sorrow and the young one's shame. They are all dead.

Training Idle Boys.

In the city of Munich, Germany, all boys found walking about the streets, are taken to asylum established for that purpose. And before they have been cleaned, or their dirty clothes removed, a portrait of each is taken, representing him as when found begging. When the portrait is finished, he is cleaned, and presented with a new suit of clothes. After going through a regular course of education, appointed by the directors of the asylum, he is put to learn a trade, at which he works till he has earned enough to liquidate all his expenses from the first day he entered the institution. When that is completed, he is dismissed from the institution to gain his livelyhood.—At the same time the portrait taken when he first entered is presented to him; which he promises to preserve as long as he lives, in order that he may remember the abject condition from which he has been redeemed, and his obligations of gratitude. May not this furnish a good hint to those who ought to care for the ignorant and poor in our midst?—*N. Y. Telegraph.*

The Sailor and his Bride.

The Boston Transcript tells a good story in which a venerable and lamented pastor of a Baptist church and an honest Jack Tar and his wife were the principal actors. The sailor with his chosen partner went to the house of Dr. ——, to be married, and were accordingly "made one" with all the solemnity proper to the occasion. At the conclusion of the service, Jack told the Dr. that he understood that seventy-five cents was the lawful fee, but that as he hadn't a brass cent to bless himself with, he'd be much obliged to him to wait on convenient opportunity, adding a promise that he would honestly pay the minister, with one proviso—that if his wife proved to be a good woman and a true helpmeet, he should reward him generously for the "splicing," but if she turned out "to be good for nothing," the minister would not bear from him again. Dr.—was so much pleased with the straightforward manner of the tar, that he drank his health and that of his bride in a glass of wine, and sent them away. Time passed away, and the Dr. had almost forgotten the circumstances of the wedding, when one day a cart was seen to stop before his door, and a man began to unload and deposit in his house a whole cargo of lemons and oranges. The Dr. had not ordered the fruit, and he forthwith proceeded to stop the process of delivery. The man affirmed that all was right; but when the Dr. persisted that there must be a mistake, the man asked him if he remembered having married such a couple at such a time. The question renewed the good Dr.'s recollection, and he at once knew that the honest tar himself stood before him. "It is all right," said the sailor, "I told you if my wife proved good for any thing, I would not forget your fee. She has proved as good a ship as ever put out on the sea of matrimony. You may as well take in the cargo, and save your thanks for the sailor's wife."

From the end of April to the end of June the number of immigrants arrived at the port of New York from Foreign countries was 31,443.

A Cincinnati editor saw, lately in one of the residences of the "upper crust" of that city, a pretty girl of say "sweet sixteen," dressed without an inch of her tile, her neck—and such a neck!—covered with long, shining black ringlets, holding one of those worthless, disgusting poodle dogs in her arms, and was most affectionately and extravagantly *kissing its nasty nose!*—and the dog seemed to like it!

Freedom and social observation ever prepare a people for great and extensive enterprizes.

Deal fairly and hold fast to integrity.

A man must have confidence in himself if he expects the world to have any in him.

IMPORTANT TO WIDOWERS.—After a long deliberation, the full bench of the supreme court have decided that "the fact of an old man, a widower wishing to marry a young wife, is not of itself evidence of insanity."

Agricultural.

HAYING.

Haying is a busy season with farmers.—There is usually a great deal of labor to be performed in a short time;—the grass must be cut, made, raked and got in with the least possible delay, or it will suffer a diminution of value proportionate to the time exhausted in doing it. To obviate this evil, it is necessary to be on the alert; the men must be in the fields betimes, equipped with good and sufficient tools, and their physical energies supported by healthful and nourishing food. There must also be *system*;—a "code of regulations" adapted to the urgencies of the occasion that no unnecessary delay may be had, and the work progress judiciously and in order. Young hands often do themselves irreparable injury from an ill-timed ambition to be thought *great mowers*—exhausting their energies, prematurely, and exposing their systems to evils which no subsequent care, on their part, is competent to remove. We have no doubt that at least three fifths of our young farmers are injured in this way, and it is not long since that the grave closed over the remains of one who dated the commencement of the disease which resulted in his death, from the suicidal exertion of a single day in haying.—*Maine Cultivator.*

New York Vegetable and Fruit Market.

The Tribune says there never was any where collected a finer or more tempting variety of fruits and vegetables than now may be seen at either of the thirteen large and well-stocked markets in New-York.

Raspberries—Millions can be had at $2½ per 100 baskets. Black Raspberries, or Thimbleberries are worth $3½ a $4.

Blackberries—Are in town, and so are whortleberries—and they are both very fine. The quality of berries of all sorts consumed every day, during their season in New York, is almost incredible. We have made as good an estimate as possible, and feel safe in saying that 30 or 40,000 baskets are frequently consumed in a day. The proprietor of one of our eating houses—not a very large although a very good one—informs us that he frequently sells from 300 to 300 baskets per day.

Cherries—This fine fruit continues in great abundance and of all qualities. The best Oxhearts, and May-dukes are worth $5a6 per 100 lbs, while inferior qualities can be had at all prices down to $1.

Vegetables—Tomatoes, Cucumbers, Peas, Cabbages, Turnips, Beans, Onion, Beets—every thing—may be had at prices almost nominal.

A New Article of Export.

We are told that a Yankee broom maker in Ohio has leased twelve hundred acres of cotton land, on the Scioto river, near Columbus, in which he intends to grow broom corn, with the view to export the crop to England, where he intends to proceed himself, and engage extensively in the manufacturing of brooms, taking with him the wood for the handles, and the machinery used for their purpose. Brooms made from American broom corn are so much superior, for various uses, to any thing to be had in England, that they have become, within a few years past, quite a favorite in that country and are now exported thither in large quantities.—*N. Y. Eve. Post.*

Miscellany.

From the Worcester Gazette.

BATHING.

Very few appear to be conscious of the virtues of water. Much is boastfully said of the merits of improvements. We profess to be making rapid strides in the arts which tend to expand the intellect,—to multiply the comforts and improve the physical and moral condition of man.

Steam facilities for locomotion, we doubtless have some advantage over the ancients.—Yet in the science of human life, it may well be doubted whether we have actually made any advancement. If length of life and multiplicity of diseases be admitted as a criterion of facility in the former, we have *advanced backward.* We are not prepared to adopt the theory that pure water is a sure remedy for all the ills that flesh is heir to. The converse of this proposition however we will admit; viz. that without the use of pure water, externally applied, flesh is a prey to every conceivable ill.

The ancient Jews appear to have appreciated the value of water and to have regarded frequent ablutions as a religious duty.

The Romans not only thought bathing as essential in the economy of life as eating. They not only placed it among the necessaries of life but esteemed it, as it really is, one of the greatest luxuries.

With most European nations, at the present day, the bath is thought as indispensable to health and comfort. How is it with us Americans? How many are there who practice daily or even weekly ablutions? Most boys are accustomed to resort to the water during the warm season for bathing.—Many mothers purchase or wash their infant children daily, over the whole surface. But beyond this how many are there who practice upon the principle that daily ablution is an indispensable condition of healthy being? Many suppose that occasional bathing will be easily understood by any one at all conversant with human physiology.

More than one half, nearly three fifths of all that is taken into the stomach for nutriment, passes from the body, through the pores of the skin, in the insensible form of perspiration. The celebrated Lavoister ascertained, by a long series of experiments, conducted with the strictest accuracy, that the average amount of matter which thus escapes from the body of a common sized person daily is *thirty-three ounces,*—more than two pounds a day! What must be the condition of those who take no pains to remove these secretions? Upon the healthy action of the pores of the skin depends, in a great measure, the condition of the whole vital economy. If the cutaneous secretions are obstructed, matter, which was designed for the surface, will be sent to the lungs, to the liver or to the kidneys, which organs, being overtasked, will manifest their sympathies of distress, and derangement will follow. Hence the frequency of colds, which result from derangement in the secretions. Let the skin be kept clean, and its meshes of organs of secretion and absorption be kept in a healthy and vigorous state, by the daily application of cold water, followed by friction, and what is now an almost every day occurrence would be rare indeed.

We speak from experience in this matter,—the best of teachers. The daily application of cold water, not to the hands and face merely, but to the whole surface, is a luxury. It gives strength and elasticity to the body, and clearness and serenity and vigor to the mind. Bathing may not be a panacea, a universal remedy, but we feel confident that, if judiciously and perseveredly used, it will prove one of the best preventives of disease.

Those who have made the experiment, need not be urged to continue it. Those who have not, we would advise not longer to neglect the use of one of heaven's greatest blessings,—water. And to those building domiciels, we would say, that a bathingroom is as essential as a larder. The poor may not always find the means of filling the latter, but water is as free as air,—a luxury in which the poor as well as the rich may indulge.

But none need forego the benefits of bathing, for want of a proper bathing establishment. A sponge, a coarse towel, a flesh brush, and a gallon of water, are all that are indispensable.

The present season is most favorable for the experiment. *Try it.*

A Beautiful Thought.

How few men seem to have formed a conception of the original dignity of their creation. Regarding themselves only as a mixture of time, endowed merely with passions and intellectual faculties, their projects, aims and expectations are circumscribed by the narrow confines of human life. They forget that immability and decay are written, as with a sunbeam, upon all earthly objects—that this world, with all its pageantry, and pomp, and power, is crumbling into dust—that this life is scarcely deserving of a single thought, except as a preparation and introduction to another, and that he alone acts a prudent or rational part, who frames his plans with direct reference to that future and endless state of being. Sin has so blinded the understanding, and debased the affections, that men seem to invest some temporal good with fancied perfection, and silly imagine that the attainment of it would satisfy the desires and fill the capacities of the immortal spirit! How little do they know themselves! The soul is not of the earth, and they will arrive in vain to clothe it to the dust. Though its native strength has been impaired, and its purity tarnished, and its "glory changed," it will not always be a prisoner here. Send it forth, if you will, to range through all the scenes of time and sense, and it will but drive dismissed from the ark, it will return without finding a single resting place—for it has no resting place but the bosom of God.—*Moffitt.*

Origin of Paine's Age of Reason.

A writer in the Christian Intelligencer of New York relates the following account of this Infidel production, as he received it from the lips of the author. The work itself proves conclusively that Paine had a very slight acquaintance with those Scriptures which he vulgarly and virulently assailed:

"I will explain the origin of the 'Age of Reason' to you. You may remember that in consequence of the execution of the unfortunate of Louis XVI., with some other circumstances that were opposed to the proceedings of the French rulers during the Reign of Terror, I was first suspected of disaffection to Marat, Robespierre, and their accomplices, and then denounced as a traitor. At first, I think Mr. Paine said *La Conciergerie.*—"While in the dungeon, and constantly expecting, like the others, without a moment's warning to be transferred to the guillotine, it was suggested to me that if I would make it known that I was a devout worshipper of the Goddess of Reason, and utterly rejected every thing Christian, I might escape the decapitation to which I fancied myself doomed. A tacit pledge was given by a friend, that if my life were spared, I would write a work adverse to Christianity, expressly to be disseminated in Britain, to weaken the power of Pitt and his administration. By the death of Robespierre, I was liberated from prison, and to obtain the favor of the Oligarchs, and regain my former position, I determined to compose the work entitled the 'Age of Reason.' Great difficulty was interposed, for a copy of the Bible could not be found.. I had not seen or read a word of it for a long period before.—As long as a full memory remained, I resolutely, Paine added, also afterwards, a Bible —and by the help of some quotations from other sources, I composed the 'Age of Reason,' which produced the effect designed; for the prescription of the work by the British government rendered the French rulers propitious towards me. Since that period I have never concerned myself about any religion, and it was only your sentiments that made me advert to it; all that I no conversation upon that subject, except with some companions, to ridicule the hypocritical fanatics and their priestcraft."

True Prosperity.

You talk of the true prosperity of your town. I know but one true prosperity. Does the human soul grow and prosper here? Do not point me to your thronged streets. I ask, who throng them? Is the slow-minded bodily seeking, gold-worshipping, and man-despising crowd which I see rushing through them? Do I meet in them under the female form, the gaily decked, idle, wasteful, aimless woman of fashion? Do I meet the young man, showing off his person and dress, the disgrace of nature's works, wasting his golden hours in dissipation and sloth, and bearing in his countenance and gaze the mark of a profligate?—Do I meet a grasping multitude seeking to thrive by concealment and fraud? An anxious multitude, drawing all their pleasure from sordid means of gain? An unfeeling multitude, caring nothing for others, if they themselves may prosper or enjoy? In the neighborhood of your comfortable or splendid dwellings, are there not hordes of squalid misery, or reckless crime, of half-famished children, of profaneness, dissoluteness, of temptation for thoughtless youth? And are these multiplying with your prosperity, and outstripping and neutralizing the influence of truth and virtue?—Then your prosperity is in vain also! Its true use is not to make a better people.

The glory and happiness of a place consists not in the numbers, but in the character of its population! Of all the fine arts in a city, the noblest are those of forming noble specimens of humanity! The costliest monuments of our manufactures are cheap compared with a wise, good human being! A city which should practically adopt the principle, that Man is worth more than wealth or show, would place it at the head of cities! A city in which men should be trained, worthy of the name, would become the metropolis of the earth.

[Channing.]

☞ The following is to be the epitaph upon General Jackson's Tomb Stone:—

ANDREW JACKSON,
BORN ON THE 15TH OF MARCH, 1767.
DIED ON THE 8TH OF JUNE, 1845.

In little Delaware, there are two thousand acres of land devoted to peach orchards.

THE FACTORY GIRLS.—When we regard the pale and impoverished girls working in the Rhode Island factories, and look at our own, we feel cheered at the actual difference in their condition. The Saco Union says that in a single room, in one of the factories of this York Company, there are fifty young women—each of them the past four weeks has earned over twenty dollars, and one has actually earned and received thirty dollars, or one dollar per day.

About 7000 persons are reported to be on the route to Oregon—they are divided into companies of one to two hundred, which travel in advance of each other about a day's march. Each company has from 500 to 700 head of cattle.

OREGON AND CALIFORNIA.

"Some things can be done as well as others."—Capt. LANSFORD W. HASTINGS, having recently returned from Oregon and California, and having determined to make the latter his permanent residence, designs to leave Independence, Mo. for those countries, on the 1st day of August next; he, therefore, respectfully invites all those who desire to visit either Oregon or California, during the present season, to be in readiness to join him at Independence on the day above stated; for Independence on the day above stated; for on that day he is determined to start, whether the company be great or small. Capt. Hastings did design to return to those regions by sea, but upon being informed that since the departure of the emigrating party of May the last, large numbers of emigrants have arrived at Independence and its vicinity, and that additional numbers are daily arriving, all of whom are extremely anxious to avail themselves of the opportunity of setting out for Oregon or California, he immediately determined to pursue the above course.—This he is induced to do in order to enable those emigrants to march forward at an early day, and avoid the necessity of remaining at Independence until next Spring, which they would otherwise be under the necessity of doing, as it is now universally believed to be utterly impossible for emigrants, starting after the month of May to cross the mountains with any degree of safety. Capt Hastings however, having conducted the emigrants of 1842 to Oregon and California, and having thereby acquired a thorough knowledge of both the route and the method of travelling, may with certainty of success, leave the States for either Oregon or California even as late as the first day of August.

In order that those who may wish to avail themselves of this very favorable opportunity of crossing the mountains, to acquire the necessary information in due time, and in order to communicate to our citizens generally that information in reference to those countries which is so much desired by all, he will as to put forth *in their true light* the advantages and inducements which those highly important regions hold out to the immigrating community, Capt. Hastings will deliver a few lectures upon those subjects, in this city and in the principal cities through which he passes while on his way to the rendezvous. Lectures to be delivered at the Croton Hall, (near the corner of the Bowery and Chatham st.) on Tuesday, Thursday and Friday of this week, commencing precisely at 8 o'clock P. M.

MESMERISM—Wonderful Operation.

The Gospel Banner relates an account of a wonderful surgical operation upon a patient in a Mesmeric sleep, that was performed in Augusta last week. We copy from the Banner as follows:

The case is that of Miss Crommett, a well known and highly respectable Millinor in this place. For some time past she had been afflicted with a growing tumor in her breast, which became more and more painful, and rapidly reduced. There was but one chance for her life, and that was a surgical operation which should remove the entire breast and dig out the last remains of the tumor. The idea of such an operation was frightful to her—to the most resolute person it is appalling. Disease had made sad inroads upon her system, and her nervous system was highly excited. A hope—a bare hope—was entertained that she might possibly be mesmerized, and that whilst asleep the operation might be accomplished. Dr. Hall, assisted by the advice of her physician and friends, Dr. Dean of Bangor, who has become celebrated as a medical mesmerizer, was sent to see if he could put her to sleep. He came and succeeded. Encouraged by the success of his power over her, Thursday of last week was appointed for the operation. Dr. H. H. Hill, her attending physician, and the operator, by invitation, called in Dr. Issachar Snell, Dr. Cyrus Briggs, Dr. L. Myrick of this town, and Dr. John Hubbard of Farmingwell, as witnesses, all of whom (like us) were sceptical on this subject. Several other persons were also present. Though she knew what was to take place and dreaded the operation as she would dread death itself, yet she submitted herself to Dr. Hall with confidence, and left the issue for her to sleep. Dr. Hill then commenced the operation. He took off the entire breast, shaving to the naked ribs, and removed a tumor weighing 2 lbs. and 5 oz.—during all which time she never moved even a muscle! She laid as calmly and quietly as the most gentlest and easiest sleep during the whole operation. When the surgeon was sewing up the wound, and had three more stiches to make, she was awakened, *then* indeed her sensibility returned, and it took two men to hold her *whilst those stiches were being taken.* But she declared she knew nothing of the whole preceding operation! Drs. Snell, Hubbard, Briggs, Hill, Myrick, and others present were perfectly satisfied, and returned believers in Mesmerism. Miss Crommett, Dr. Hall is doing well and recovering fast. Grateful are we on her account.

We have had doubts as to the ability of mesmerism to hold patients insensible to pain during severe surgical operations; but we would not be obstinate in our doubts if we are a reasonable mau—and we can doubt no longer. This is something at home, before our own eyes as it were, and therefore we can credit it as no far fetched story.

Sarsaparilla.

KELLEY & CO.'S

Highly Concentrated Extract of SARSAPARILLA.

IS got up under the supervision of the *Medical Profession*, from whom it receives a more unqualified recommendation than is confessedly superior to any preparation of the same in the United States.

This SARSAPARILLA, which was first used in the private practice of Physicians, has so effectually won its way to the popular regard of the Profession, that it needs only a trial to convince those who express unbounded confidence in its power, and wherever it is known it is excelled for its extraordinary virtues.

DISEASES in which this Medicine is a positive cure, are SCROFULOUS AFFECTIONS; DYSPEPSIA; CANKER in the STOMACH and BOWELS; IMPURITIES of the BLOOD; DEBILITY of the SYSTEM; ERUPTIONS on the FACE; MERCURIAL DISEASES, HUMORS; CONSTITUTIONAL COMPLAINTS; RING WORM; and RHEUMATISM. It is, for all those truly afflictive and dangerous maladies, an unrivalled, matchless curative. It takes the place of all other Sarsaparilla and Bitters.

This Medicine is prepared of the very best materials and in the most faithful manner, as can be shown by the certificates of numerous Physicians, as well as the testimonials of persons by whom the most cases have been performed, but to publish those certificates would greatly increase the price of the medicine.

Circulars, and the following agents are requested to make trial of this medicine, which has produced such miraculous effects in other places.

Sold in HALLOWELL by

SAMUEL ADAMS.

This Sarsaparilla is manufactured *and sold by agents* is sold Wholesale and Retail at our Drug Establishment, and by agents throughout the State throughout the county ☞ Remember that no *other is genuine.*

JOS. L. KELLEY & CO.
No. 2 Exchange st. Boston.
No. 108 Middle st. nearly opposite Lancaster House.

NEW BOAT.

Kennebec and Boston Steam Navigation

THE NEW, SAFE AND COMMODIOUS STEAMER

KENNEBEC,

CAPT. NATH'L KIMBALL,

WILL sail from her notice run between HALLOWELL and BOSTON, leaving Hallowell Monday and Thursday afternoon, at 2½ o'clock, and leave Bath at 6 o'clock.

Returning, leaves north side of T. wharf, Boston Tuesday and Friday at 5 o'clock P. M.

FARE, FIFTY CENTS.

The Kennebec was built expressly for the route between Kennebec and Boston of the best materials and workmanship.

The proprietors of the Kennebec think they have nothing in saying she is *the best* Boat ever on the Eastern waters, either for *safety* or accommodations.

Good stages will be in readiness on the arrival of the Boat to convey passengers to almost any town desired.

HOWARD & PAGE, Agents, Hallowell.
GERRISH BYRON, }
I. D. GARDNER, } Gardiner.

Hallowell, June 24, 1845. 47

AMERICAN HOTEL,

CONDUCTED ON TEMPERANCE PRINCIPLES BY

WEBBER FURBISH,

WATER ST., HALLOWELL.

Notice.

BIBLES, TESTAMENTS and TRACTS may be had at the Depository, in Hallowell, here in BOND—at the publishers prices—for gratuitous distribution among the destitute.

☞ An assortment constantly on hand.
January, 1845.

Dr. John D. Buzzell's FAMILY MEDICINES.

VEGETABLE BILIOUS BITTERS.

THESE Bitters are particularly serviceable when used alone in all cases of obstruction in the stomach and bowels, in chronic affections of the liver, and all other diseases which arise from a deranged state of the digestive organs; such as loss of appetite, dizziness of the stomach, costiveness, dizziness, headache, dimness of sight, dropsy, rheumatism, indigestion, Dyspepsia, Faintness and sinking at the stomach, eruptions on the face and neck, and as a excellent purifier of the blood. When these Bitters are taken in connection with the Vegetable Pills and Anti-Acid preparation, they will remove most incurable diseases, even in cases where mercury has been unsuccessfully administered.

VEGETABLE BILIOUS PILLS.

The reputation of these Pills stands unrivalled in the cure of nervous and bilious headache, costiveness, indigestion, dyspepsia, and all disorders of the digestive: they are so compounded as to be slow in their operation, but after they have thoroughly operated upon the stomach and bowels one or two pills will be sufficient to purge the system, and in their operation they work by purge and cleanse the stomach and bowels from all impurity, but strengthen and give new life and vigor to the digestive organs, &c.

ANTI-ACID AND CARMINATIVE PREPARATION,

This medicine has been successfully used for nausea and wind in the stomach, and is a safe and effective in all cases of nervous irritability and hysterics, hypochondria, melancholy, palsy and epilepsy, &c.

COUGH SYRUP.

The reputation of this mixture stands unrivalled in the cure of all coughs proceeding from colds, asthmatic catarrh, influenza and inflammation of the lungs or pipe of respiration, and is the most powerful and frequently produce consumption. It is decidedly the best medicine ever discovered for the cure of the whooping cough.

COMPOUND STRENGTHENING PLASTER.

All who have used this plaster have found it to never remove pain and weakness in the stomach, back, side, chest, arms, muscles, joints, swelling and liver complaints, colds, asthma, rheumatism &c.

HEMORRHOIDAL, OR PILE POWDER.

This medicine may be relied upon to give immediate relief, and as use persevered in, will effect a certain cure of this truly painful and troublesome disease. This powder has been employed by discreet practice for more than fourteen years, and he never known an instance where it has failed to effect a cure. Try it.

Ointments for the cure of it e itch and all other cutaneous

ERUPTIONS.

This ointment is a safe and effectious remedy for the cure of itch and all cutaneous eruptions, just to scratch head, arms, face, and other parts.

It is a sure remedy for sores and humors upon the face with which children are afflicted, curing without leaving a scar, observing in all cases strict attention to accompanying directions, the anti-erruptive or cooling powder.

ANTI-ERUPTIVE OR COOLING POWDER.

A sure remedy for inflammation of the blood or of fluids from which proceeds the St. Anthony's Fire, Erysipelas, Rheum, and other eruptions of the skin.

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Andrews Nathan Wood, Portland, Maine. All orders will be properly attended to.

1y8
August, 1844.

ALL articles usually found at any Apothecary's establishment, may be obtained at the KENNEBEC FOUNTAIN OF HEALTH.

A Cooling Stream from the Fountain of Health

IS continually supplied with syrups to suit. Soda, Sarsaparilla, Lemon and syrup of Orgeat. Pine apple, Strawberry and Raspberry syrups will be added.

Hallowell, June 26, 1845. cd1st

MACCABOY, Rappee and Scotch Snuff warranted of fine quality for sale low at wholesale and retail by SAML ADAMS.

Hallowell, June 26, 1845.

Particular Notice.

PERSONS having unsettled accounts with the subscribers are requested to attend to their settlement prior to September 1, next, as after that time no account on taking effective measures with such accounts may then remain unsettled. HOWARD & PAGE.

Hallowell, June 28, 1845. 3ow4t-40

A NEW lot of THREADS, for sale by SAML ADAMS.
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THE LIBERTY STANDARD

IS PUBLISHED

Every Thursday Morning,

AT

AUSTIN WILLEY, Editor.

Advertisements inserted at the usual rates.

T. W. & G. E. NEWMAN, Printers.

Water Street, Hallowell.

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